

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَسَأَلُونِي عَنِ الْمَحِيضِ، قُلْ: «هُوَ أَذًى،
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى
يَطْهَرْنَ، فَإِذَا نَطَّهَرْنَ فَأَتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ،
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.» ﴿٢٢٢﴾

البقرة ٢٢٢

«They ask you concerning menstruation. Say,
"It is a harm, so keep away from women
during menses and do not approach them until
they are clean. When they have purified
themselves, approach them from where Allāh
permitted you. Indeed, Allāh loves those who
constantly repent, and He loves those who
purify themselves."»

﴿Al-Baqarah 2:222﴾

ادخلوا في السلم كافة - الكتاب الرابع
ENTER INTO ISLĀM COMPLETELY - 4

أحكامُ العبادة للحائض

REGULATIONS OF WORSHIP DURING MENSES

Second Edition

محمد بن مصطفى الجبالي

MUHAMMAD MUSTAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

AL-KITAAB & AS-SUNNAH PUBLISHING

All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopying, recording, or otherwise — without the express permission of the publisher.

Regulations of Worship During Menses
(Enter into Islām Completely – 4)
Second Edition

24+103 p. 24 × 18 cm
ISBN 1-891229-94-X

Published by:
Al-Kitāb & as-Sunnah Publishing

Printed by:
Al-Maktab al-Islāmī

TABLE OF CONTENTS

PRELUDE ix

Opening Sermon	ix
Our Mission: Purification and Cultivation	x
1. Purification	xii
a. Purifying Our Sources of Knowledge (xii)	
b. Purifying Our Beliefs (xii)	
c. Purifying Our Actions (xiii)	
2. Cultivation	xiii
a. Becoming True Followers of the <i>Salaf</i> (xiii)	
b. Calling to the Pure Religion (xiv)	
c. Presenting the Islāmic Solution (xvi)	

PREFACE xvii

Enter into Islām Completely	xvii
Background (xvii)	
Dangers in Dividing Islām into Peel and Core (xviii)	
Take Islām as a Whole (xix)	
Apparent vs. Hidden Actions (xx)	
External Resemblance Causes Inclination of the Heart (xxi)	
The Prophet's Regard of the "Peel" (xxii)	
This Book	xxiii
Acknowledgment	xxiv

CHAPTER 1

TYPES OF FEMALE BLEEDING 1

Important Definitions	1
Menstruation	3
Medical Description (3)	
Islāmic Definition (4)	
Postnatal and Miscarriage Bleeding	6
Medical Description of Postnatal Bleeding (6)	
Medical Description of Miscarriage Bleeding (6)	
Islāmic Definition (7)	

Excessive Female Bleeding	8
Medical Description (8)	
Islāmic Definition (8)	
Worship During <i>Istiḥāḍah</i> (10)	
Options of <i>Wuḍū'</i> and <i>Ghusl</i> (11)	
Cleaning after Menses	13
A. Cleansing the Body (13)	
B. Cleansing the Garments from Menstrual Blood (14)	
C. Performing <i>Ghusl</i> (16)	
Washing the Scalp (18)	
No Need for <i>Wuḍū'</i> after <i>Ghusl</i> (19)	
CHAPTER 2	
ACTS OF WORSHIP DURING MENSES 21	
Introduction	21
Comparing Menses to <i>Janābah</i> (21)	
Ongoing Rewards for Regular Good Deeds (21)	
Prayer	23
Prohibition of Prayer During Menses (23)	
No Requirement to Compensate for the Missed Prayers (23)	
Making up the Last Missed Prayer (24)	
Extended Prayer Times (24)	
Fasting	25
Prohibition of Fasting During Menses (25)	
Compensating for the Missed Fasts (25)	
Pilgrimage	26
Definitions (26)	
Prohibition of <i>Ṭawāf</i> During Menses (27)	
Notes Pertaining to <i>Ṭawāf</i> (29)	
Extolling Allāh	30
A. Believers Extoll Allāh Frequently (30)	
B. Recommendation of Extolling Allāh with Full <i>Ṭahārah</i> (31)	
C. A Muslim with Minor <i>Ḥadath</i> Is Allowed to Extoll Allāh (32)	
D. A <i>Junub</i> Should Rush to Perform <i>Ghusl</i> (33)	
E. A <i>Junub</i> May Postpone the <i>Ghusl</i> and Perform <i>Wuḍū'</i> (33)	
F. A <i>Junub</i> Is Not Obligated to Perform <i>Wuḍū'</i> (35)	
G. A <i>Junub</i> Is Allowed to Extoll Allāh (36)	
H. A Woman in Menses May Extoll Allāh without Restriction (37)	

Other Acts of Worship	38
Attending the <i>ʿĪd</i> Prayer (38)	
Entering <i>Masjids</i> and Handling the Qurʾān (39)	
Listening to Qurʾānic Recitation (39)	
Lying Next to a Praying Person (39)	
CHAPTER 3	
THE MARITAL RELATIONSHIP DURING MENSES 41	
Marital Intimacy	41
Prohibition of Intercourse (41)	
Gravity of Having Intercourse During Menses (42)	
A Monetary Penalty for Having Intercourse During Menses (42)	
Permission to Sleep with Her Husband (43)	
Permission to Be Hugged and Fondled by Her Husband (44)	
Other Acts	46
Sitting with Her Husband (and Other Muslims) (46)	
Touching and Serving Her Husband (47)	
Eating with Her Husband from the Same Utensils (48)	
Having Her Husband Lean on Her (48)	
Lying Next to Her Husband While He Prays (49)	
CHAPTER 4	
ENTERING A MASJID & HANDLING THE QURʾĀN 51	
Introduction	51
Purpose of this Chapter (51)	
A Prohibition Requires Solid Proofs (52)	
Technicalities (53)	
Touching the Qurʾān	54
Introduction (54)	
PA1: "None Touches it Except the Purified" (54)	
PA2: "None May Touch the Qurʾān Except a <i>Ṭāhir</i> " (58)	
PA3: Reports from the <i>Salaf</i> (61)	
AA1: The Prophet's Letter to Hercules (63)	
Conclusion (64)	
Reciting Qurʾān	64
PA1: A Weak Narration from 'Alī (64)	
PA2: Another Weak Report from 'Alī (66)	
PA3: A Weak Narration from Jābir and Ibn 'Umar (67)	

AA1: 'Ā'ishah's <i>Hajj</i> (68)	
AA2: Reciting Qur'ān is a Form of <i>Thikr</i> (69)	
AA3: The Prophet's Letter to Hercules (70)	
AA4: Opinion of Ibn 'Abbās and Others (72)	
Conclusion (72)	
Entering <i>Masjids</i>	76
PA1: "Do Not Approach the Prayer When You Are <i>Junub</i> " (76)	
PA2: "Menstruating Women Should Avoid the <i>Muṣallā</i> " (78)	
PA3: A Weak Narration from Jābir (79)	
PA4: A Weak <i>Mursal</i> Narration (80)	
AA1: 'Ā'ishah Entering the <i>Masjid</i> (81)	
AA2: 'Ā'ishah's <i>Hajj</i> (82)	
AA3: A Believer Is Never <i>Najis</i> (83)	
AA4: Muslims Who Slept in the <i>Masjid</i> (83)	
AA5: Non-Muslims Who Entered the <i>Masjid</i> (84)	
Conclusion (85)	
An Encompassing Discussion by al-Albānī	85
Introduction (85)	
Danger of Making Unsubstantiated Prohibitions (85)	
It Is Disliked for a <i>Junub</i> to Recite Qur'ān (86)	
Permission of Reciting Qur'ān Without <i>Tahārah</i> (87)	
Sleeping in a State of <i>Janābah</i> (88)	
Special Permission for a Menstruating Woman (88)	
Summary	90
REFERENCES 91	
APPENDIX: ARABIC TERMINOLOGY 93	
Introduction	93
Translating and Referencing Qur'ān and <i>Ḥadīth</i> (93)	
Relevant Charts (93)	
Arabic Terms (93)	
Glossary of Common Terms	94
Arabic Days of the Week, and Islāmic <i>Hijrī</i> Months	100
Transliteration	100
Notable Utterances	102
Index of Arabic Terms	103

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evil and our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ آل عمران

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ النساء

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ Āl 'Imrān 3:102.

2. Strict *mathhab*-based verdicts and instructions that have poor or no evidence from the Qur'ān and Sunnah.

This causes many Muslim women needless misery and dejection during menses.

Thus, we find it necessary to re-establish the correct Islāmic teachings regarding various menses issues. With this in mind, we present this book to our readers, hoping that many Muslim women will be able to benefit from it and use it for guiding others toward a more healthy, practical, and spiritual life during menses.

In the Second Edition, this book has been largely rewritten and expanded to cover more issues relevant to menstruating women. It has also been re-organized to present the proofs in a more convincing and easy to follow manner. Indeed, facilitation is only from Allāh (ﷻ).

Acknowledgment

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī, whose works have been of tremendous help to us. May He also reward my daughters and others who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِي

Muḥammad Muṣṭafā al-Jibālī

Al-Madīnah al-Munawwarah

Wednesday, 26 Jamādā al-Ākhirah 1428

11 July 2007

CHAPTER 1

TYPES OF FEMALE BLEEDING

In this introductory chapter, we define menses, postnatal bleeding, and irregular female bleeding — both from scientific and Islāmic viewpoints. We also cover hygienic and purification considerations that women should observe during their menses and at its conclusion.

Important Definitions

In this section, we define (in alphabetical order) a few important terms relating to *ṭahārah* that we will use in the rest of this book. Some of these terms are also included in the glossary at the end of the book, but we define them here with more detail.

Term	Definition
<i>Ghusl</i>	A ritual bath that must be performed by men and women who are in the state of <i>janābah</i> . A woman must also perform <i>ghusl</i> when her menstruation ends.
<i>Ḥadath</i>	Literally means: “event”. In <i>fiqh</i> , it describes a state of impurity that prevents a Muslim from performing certain acts of worship, such as prayer. <i>Ḥadath</i> has two levels: <ol style="list-style-type: none"> 1. Major <i>ḥadath</i>: normally refers to both <i>janābah</i> and menstruation. A Muslim with major <i>ḥadath</i> is at a minimum level of <i>ṭahārah</i> (see next page). 2. Minor <i>ḥadath</i>: the state of uncleanness caused by going to the toilet, sleeping, passing gas, etc. A Muslim with minor <i>ḥadath</i> is at an intermediate level of <i>ṭahārah</i> (see next page).
<i>Ḥayḍ</i>	Menses.
<i>Istiḥāḍah</i>	Prolonged or excessive female bleeding.

Term	Definition
<i>Janābah</i>	A state ascribed to a person after being engaged in specific sexual acts, such as intercourse or ejaculation. A person in a state of <i>janābah</i> is called <i>junub</i> . A <i>junub</i> may not pray until he has purified himself (or herself). Allāh (ﷻ) says: ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ المائدة ٦ «And if you are in a state of <i>janābah</i>, purify yourselves (with <i>ghusl</i>).»¹
<i>Najāсах</i>	The opposite of <i>ṭahārah</i> . Literally, it means “filth” or “uncleanliness”. In <i>fiqh</i> , it refers to specific materials, such as feces, urine, menstrual blood, dog saliva, and pig products. A Muslim must avoid having any form of <i>najāсах</i> on his person, clothing, or prayer area. A person or object contaminated with <i>najāсах</i> is called <i>najis</i> .
<i>Nifās</i>	Postnatal bleeding.
<i>Ṭahārah</i>	A state of purity or cleanliness that permits a person to perform certain acts of worship. <i>Ṭahārah</i> has three levels: 1. Minimum level: This level is spiritual rather than physical, and is ascribed to every believer. 2. Intermediate level: This is ascribed to a believer who is clean from major but not minor <i>ḥadath</i> . 3. Highest level: This is ascribed to a believer who is clean from both major and minor <i>ḥadaths</i> . Without additional qualifiers, the word “ <i>ṭāhir</i> ” may be applied to a person in any of the three levels of <i>ṭahārah</i> .
<i>Tayammum</i>	A symbolic procedure that stands for <i>wuḍūʾ</i> or <i>ghusl</i> in the absence of water. It is performed by (a) lightly hitting the palms over the ground or a dusty surface, and (b) wiping them on the face and backs of the hands.

¹ Al-Mā'idah 5:6.

Menstruation

MEDICAL DESCRIPTION

Menstruation is a periodic vaginal discharge in females. It consists of blood and cells shed from the lining of the uterus. Menstruation accompanies a woman's childbearing years, and is part of the process that prepares her for pregnancy.

In most women menstrual flow occurs every 28 days. The flow lasts for three to seven days that make up the menstrual period. This cycle, however, can vary considerably even from one month to another. A woman's “normal” period may be regular or irregular, light or heavy, painful or pain-free, and long or short.

Each month, hormones in the blood stimulate the two ovaries, causing an egg in one of them to mature. The ovaries also produce hormones that cause the lining of the uterus to thicken. About midway through the menstrual cycle, the ovary releases the mature egg, which passes through the fallopian tube toward the uterus. The egg takes three to five days to reach the uterus, and these days constitute the woman's fertile period.

If, along its way, the egg unites with a sperm, fertilization occurs. The fertilized egg then attaches itself to the enriched uterine lining, pregnancy starts, and menstruation ceases.

If, on the other hand, fertilization does not occur, the uterine lining does not receive the hormones it needs to continue the thickening process. Thus, it breaks down and is discharged from the body during menstruation. This results in blood loss of about 50 milliliters (3 tablespoons).

Women often experience premenstrual discomfort caused by hormonal and chemical changes. This may include breast tenderness and tendency to retain fluid (bloating). In addition, some women experience the premenstrual syndrome (PMS), characterized by headaches, irritability, nervousness, fatigue, crying spells, and depression with no apparent cause. Many women also experience menstrual cramps during the first day or two of the period.

ISLĀMIC DEFINITION

In Islām, *hayḍ* is a physical condition entailing specific regulations that we discuss in this book.

Beginning of *hayḍ*: A woman's menstrual cycle starts only when she first sees dark-red discharge. Fāṭimah Bint Abī Ḥubaysh (رضي الله عنها) reported that the Prophet (ﷺ) told her:

«إِذَا كَانَ دَمُ الْحَيْضِ، فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرِفُ،

فَإِذَا كَانَ ذَلِكَ، فَأَمْسِكِي عَنِ الصَّلَاةِ.»

«If the blood you see is menstrual blood, it would be blackish (dark) and easy to distinguish. In that case, stop praying.»¹

Any lighter-colored discharge that precede this is not an indication of a *hayḍ* condition. Umm 'Aṭiyyah (رضي الله عنها) reported:

«كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطَّهْرِ شَيْئًا.»

“(During the Prophet's (ﷺ) time) after becoming clean from menses, we did not consider any murky or yellowish discharge important (in affecting our worship).”²

End of *hayḍ*: A woman's menses ends the moment she sees clear discharge. Murky discharge would indicate that her menses has not ended yet. This may be induced from Umm 'Aṭiyyah's above *ḥadīth*. Al-Albānī (رحمته الله) said:

“This *ḥadīth* indicates, by way of induction, that before becoming clean from menses, they considered

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 285 and *Irwā' ul-Ghalīl* no. 204).

2 Recorded by al-Bukhārī (326), Abū Dāwūd (*Ṣaḥīḥu Abī Dāwūd* nos. 326-327), and others.

murkiness a menstrual discharge.”¹

During 'Ā'ishah's (رضي الله عنها) time, some women would send her rolled-up pieces of cloth containing yellowish discharge, asking if they should start praying. She would tell them:

«لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقَصَّةَ الْبَيْضَاءَ.»

“Do not rush (to pray) — until you have seen white (clear) discharge.”²

In another report, 'Ā'ishah (رضي الله عنها) said:

«إِذَا رَأَتْ الدَّمَ فَلْتُمْسِكْ عَنِ الصَّلَاةِ حَتَّى تَرَى الطَّهْرَ

أَبْيَضَ كَالْفِضَّةِ، ثُمَّ تَسْلُ وَتُصَلِّي.»

“As soon as a woman sees blood, she should stop praying — until she later sees the discharge of purity, white as silver. She may then rush (to perform *ghusl*) and pray.”³

Ibn 'Abbās (رضي الله عنه) said:

«إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلَا تُصَلِّي، وَإِذَا رَأَتْ

الطَّهْرَ - وَلَوْ سَاعَةً - فَلْتَغْتَسِلْ وَتُصَلِّي.»

“When a woman sees the crimson-colored blood, she should stop praying. After that, when she sees the sign of purity, even for only one hour, she should perform *ghusl* and pray.”⁴

1 *Tamām ul-Minnah* p. 136.

2 Recorded by Mālik. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 198).

3 Recorded by ad-Dārimī. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 198).

4 Recorded by Abū Dāwūd, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 287).

«حُكِّيهِ بِضَلْعٍ، وَأَغْسِلِيهِ بِمَاءٍ وَسِدْرٍ.»

«Scrub it off with a stick and then wash it with water and (ground) lotus.»¹

A woman needs not be concerned if, after thorough washing, blood stains remain visible on a garment. Abū Hurayrah (رضي الله عنه) reported that Khawlah Bint Yasār asked the Prophet (ﷺ), “Indeed, O Allāh’s Messenger, I only have one garment, and I menstruate while wearing it, so what should I do?” He replied, «إِذَا طَهَّرْتَ فَأَغْسِلِيهِ ثُمَّ صَلِّي فِيهِ.» «When you become clean (from menses), wash it and then pray in it.» She said, “What if the stains do not go away?” He replied:

«يَكْفِيكَ غَسْلُ الدَّمِّ وَلَا يَضُرُّكَ أَثَرُهُ.»

«It should suffice you to wash the blood. Its stains will not do you any harm.»²

Note: In some cultures, a woman is required to wash her menses clothes separately from other clothes — even if there was absolutely no blood on them, and to utter the *Shahādah* over them to purify them. This has no basis in the Sunnah.

C. PERFORMING GHUSL

The method of performing *ghusl* is best learnt from the Prophet’s (ﷺ) practice — as is described by two of his wives.

‘Ā’ishah (رضي الله عنها) reported:

«كَانَ النَّبِيُّ إِذَا أَعْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

1 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 389).

2 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 365).

ثُمَّ يَدْخُلُ أَصَابِعَهُ فِي الْمَاءِ فَيُخَلِّلُ بِهَا أُصُولَ شَعْرِهِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ عُرْفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ.»

“When the Prophet (ﷺ) performed *ghusl* because of *janābah*, he would first wash his hands, then scoop water with his right hand, pour it into his left hand, and wash his private parts (with the left hand). He would then perform *wuḍū’* as he normally did for prayer, insert his fingers into the water container, and then run them through the base of his hair. He would then pour with both hands three scoops of water over his head, and then pour water over the rest of his body.”¹

And Maymūnah (رضي الله عنها) reported:

«وَضَعْتُ لِلنَّبِيِّ غُسْلًا يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ، فَأَكْفَأُ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى، فَعَسَلَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ، فَعَسَلَ فَرْجَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ، فَمَسَحَهَا بِالثَّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضَّمُضَ وَأَسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ أَفَاضَ الْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةً فَعَسَلَ قَدَمَيْهِ، وَجَعَلَ يَنْفُضُ الْمَاءَ عَنْ جَسَدِهِ.»

“I prepared some water for the Prophet (ﷺ) to perform *ghusl*. He tilted the water container and poured water on his right hand, rinsing it two or three times. Then he poured water over his private parts and washed them with his left hand. Then he intensely rubbed his left hand over the soil on the ground and then washed it. Then he rinsed his mouth and inhaled water (to wash his nose), washed his face and his two arms, poured (three handfuls of) water over his head, and then poured water over the rest of his body. Then he moved aside (to a drier place) and washed his feet. He then shook

1 Recorded by al-Bukhārī (248, 262, 272), Muslim (316), and others.